



# THE DAYBREAK.



"WANKANTANHAN ANPAO KIN HIYOUNHIPI" —LUKE 1:78.

WOKAJUJU 50 CENTS

SANTEE, NEBR., JAN.-FEB., 1936

VOLUME XLVIII, NUMBER 1

## Regulations for Religious Worship and Instruction. Amend. No. 3.

October 24, 1936.

The regulations for religious worship and instruction, as amended under date of January 15, 1934, are hereby further amended so as to insert the following provisions as Section (a) under paragraph 3.

### Paragraph 3.

(a) In any situation in which Indian parents do not read or understand the English language and, therefore, hesitate to sign any document in that language, it shall be permissible that the request for religious instruction may be made verbally in the presence of witnesses, which must include the reservation or school superintendent or an official representative of either, and may include a representative of the religious denomination affected. Care must be taken to see that a full understanding of what is involved be made available to the Indian parents through the services on an impartial interpreter.

The request must be made in the form of a direct, complete statement of the parents' desire concerning the child's instruction, translated into English and made part of the written record concerning the child, and witnessed by the official Government representative and, if so desired, by the representative of the religious denomination as well. A simple affirmation in response to a directed inquiry is not to be construed as an adequate statement.

JOHN COLLIER,  
Commissioner.

Approved: October 28, 1936, W. C. Mendenhall, Acting Secretary.

## Numbers 6: 24-26.

The Lord bless thee, and keep thee:

The Lord make his face to shine upon thee, and be gracious unto thee.

The Lord lift up his countenance upon thee, and give thee peace.

—o—

## A Happy New Year.

You know what we mean by that. It is a happiness so deep and high that only God can give it, and He is ready to give it, to give Himself, always, just so far as we are willing to receive Him. I dare to ask Him for all things, as a child asks his fathers. And so I dare ask Him for a measure of the good things of this life, but with a vaster confidence I ask Him for the deeper blessings He is always ready to bestow, which indeed He is only waiting to give us when we shall open ourselves to receive them. Take Him into your lives, and then, in joy or in sorrow, this year can not but be for you a very happy year.—Phillips Brooks.

—o—

Soon we shall call upon the children to take their Lenten mite-boxes home. Shall we leaders seek God in the quiet about this? Else the boxes will be handed out carelessly as mere toy banks, whereas prayer and forethought can turn them into sacred vessels. We cannot expect the children to be reverent about what we have been casual.

—o—

We cannot call anything true religion unless through it God may be found at the counter, in the kitchen, or in the shop. The Christian religion includes not only the teachings and ideals of Jesus Christ, but also His daily life. Kagawa.

## Unkiyepi el wicaša tokel

### Awinyukcanpi kin.

Awicakehan unkiyepi el wicaša awacinpi kin he toka hce šni.

Ijehan šna taku econqonpi kin he wicaša ob unqonpi kin hecetu nainš hecetu šni lapi kin he iyotan unlapi.

Walehantu kin wicaša heyapis'a. Ijehan wacekiye ble šni eša, ijehan wacekiye kin hena iyecel ohan mawašte, na owotanna waun echantans, tokel wowicala bluha kin he toka hce šni.

Cinto, tona iyecel iciya ob un kin hena el wašte sece, tka woiyunge lee; wicaša tokel awinyukcanpi e šni; tka mañpiyata Ate unyanpi kin he tokel awinyukcan he? Wiconi kin le el wowašte luha kin hena iyacu na econhan Wakantanka tipi tawa kin el na anpetu tawa kin el pila šni wilucan kta he hecetu yala he?

Awicakehan wacekiye yapi kin on taku hcin icupi kta wicotawacin kin hecetu fini, tka wakanheja wan pila tawacin kin he oga opiniyini kte cin iyececa hee.

Wicaša itokab, tokehcin niwašte kin, he pazo wacanni kte cin heca šni, tka piyala kin he Wakantanka onañonyayin kte cin hee.

Na lecetu, Christmas na Easter oma-ka iyohila nomnala wopila ehin kte cin he nakun hecetu šni.

—o—

Taku tankinyanyan ecamon kin mitowašake na wowayupike mitawa kin tokel wocon kin he iyecel taku iyotan cikciscila ecomon kin el hena iyehanyan wecon šni echantans tohinni wiconi kin le el woohiye mitawa kin hena ecaca weglege šni kta—Charles Dickens. (Pogetanka ieska kaga). From the Episcopal Church Evangelist. Sept. 13, 1936.



# ANPAO KIN SANTEE - - - NEBRASKA

Millard M. Fowler - Publisher

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## EDITORS

Rev. Paul H. Barbour - Mission, S. D.

Rev. C. C. Rouillard--Little Eagle, S. D.

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## (The Daybreak)

Wi akenonpa (one year eca) kašpa-pi zaptan kajujupi kta.

Wi wikcemna nonpa sanpa topa (two years) eca mazaska wanji kajujupi kta.

Money Order, Mission, S. D., on ope-tonpi qaiš wowapi askapi Rev. Paul H. Barbour yekiyapi kta.

**Bullhead, S. D., Jan. 11, 1937.**—Mitakuyepi tona Anpao iyacupi qon hena anaunkicigoptanpi ye, Sinaska Okolakiciye Wakan onśika wan St. John the Baptist, Bullhad, So. Dak el unqonpi qon, ake lehanl Omniciye oapiiciye wan eyehanl el unhipi na omniciye kin nonpi apiiciyapi na oitancan tekteca wicagluštanpi na lecel owicohan wicayuštanpi winyan omniciye kin tokaheya Mrs. Alice Crow Necklace itancan, Mrs. Adelia Crowghost itancan iyokihe, Miss Romona Little Dog wowapi kaga, Mrs. Marie White Temple mazaska awanyanka na el wanjikji owicošan kicicupi; hehanl wica omniciye kin inś lecel wicagluštanpi Mr. Albert Antelope itancan, Mrs. Frances White Paw itancan iyokihe, Mr. Sam Crowghost wowapi kage, Benjamin Antelope Treasure na inś eya nakun owicošan wanjikji kicicupi, ho lena oitancan teca kin ake omaka teca kin le opta ob wowaši econqonpi kta, na ounśikapi kin on etan Wanikiya unkitawapi oiye na ocankuye tawa qon atanin śniyan ayin kte śni e etkiya onśiiciya wowaši econqonpi kta

uncinpi kin on matakuyepi wocekiye nitawapi kin el unyksuyapi kta ecuniciyapi, pila unyakiyapi kte lo, cante waštaya nape ciyuzape lo mitakuyepi. —Nitakola onfiike qon hemiye, Felix Eagle.

## Santee Episcopal Mission.

Canšayapi (Morton) oyanke Minnesota makece en October 5, 1860 heehan Isanyati oyate ehna Skain Okodakiciye Wakan kin wicahiyohi. Isanyati wicašta okinihan unpi kin onge Bishop Whipple, wacekiye wicašta wanji kidapi. Heced Bishop Whipple qa Dr. Breck henaos hipi qa hecetudakapi on Rev. Mr. S. D. Hinman, tawicu kicica qa waonspekiya wan Miss West eciyapi, dena eepi Oct. 5, 1860 qonhan Canšayapi ed hipi.

Woonspe tipi wan iyopteyapi qa owacekiye wocon hena econpi. Hena Dakota iapi onspeičiciyapi, qa Mr. William R. Robertson Waficun cinca waonspe wan, owicakiya on Wocekiye Wowapi onśpašpa yuieska kagapi kta iyutapi.

Omaka 1862 August 13 heehan okicize wan econpi kin he akta obdake kte śni.

Onhanketa June 1868 Isanyati kin Santee Agency, Nebraska, hed ewicahnakapi. Omaka 1868 en Church of Our Most Merciful Saviour he kagapi. Nakun owayazan tipi wan kagapi omaka 1869 he icunhan.

Omaka 1868 en Rev. Mr. Paul Mazakute, wašicun ie śni he tokaheya Deacon kagapi. Ake 1869 en Christian Tawapi qa Philip Johnson henaos Deacon wicakagapi qa Rev. Mr. Paul Mazakute he iś Priest kagapi

He wahohpi kin etanhan dena owecinhan Wicašta Wakan wicakagapi.

Rev. Daniel W. Hemans, May 20, 1871, Deacon, August 10, 1873 Priest.

Rev. Luke C. Walker, May 20, 1871 Deacon, Dec. 3, 1876 Priest.

Rev. Amos Ross, Apr. 14, 1878 Deacon, Sept. 4, 1892 Priest.

Rev. Joseph C. Taylor, Sept. 13, 1885 Deacon

Rev. William Saul, Oct. 3, 1888 Deacon.

Rev. George Pay Pay, Nov. 1, 1890 Deacon

★Rev. William Holmes, June 4, 1893 Deacon, 1903 Priest.

Rev. Joseph Goodteach, Sept. 19, 1898 Deacon, July 13, 1913 Priest.

Rev. George D. Redowl, 1902 Deacon.  
Rev. Charles M. Jones, Aug. 22, 1908 Deacon.

Rev. George G. Lawrence, Dec. 10, 1911 Deacon, Aug. 11, 1918 Priest.

Rev. Thomas J. Rouillard, May 21, 1912 Deacon, May 22, 1913 Priest.

Rev. Henry H. Whipple, Aug. 26, 1917 Deacon, Sept. 1919 Priest.

Rev. Alfred H. Barker, Aug. 9, 1918 Deacon.

Rev. Levi M. Rouillard, Sept 6, 1920 Deacon, July 2, 1922 Priest.

Rev. Christian B. Whipple, Aug. 22, 1926 Deacon.

Rev. Cyril C. Rouillard, Aug. 22, 1926 Deacon, Nov. 30, 1927 Priest.

★ Ho de omaka kin August 15-17, 1937 Santee Agency, Nebraska ed Convocation econqonpi kte cin he isakib Rev. Mr. William Holmes, Wokiksuye Inyan wanji ekicihdepi kta woyuštan yakagapi kin he yeksuyapi wacin heon wooyake ohinskoya ogejuya obdake kin hee.

Santee ed Wošna Kaga Waawanyaka unpi kin dena eepi.

Omaka 1868-1878, Rev. Samuel D. Hinman.

Omaka 1878-1884 Rev. W. W. Fowler.

Omaka 1884-1893, Rev. Charles Stroh.

Omaka 1893-1925, Rev. William Holmes.

Omaka 1925-1927, Rev. Paul H. Barbour.

Omaka 1927-1932 Rev. Henry H. Whipple.

Omaka 1932-1934 Rev. Joseph Du Bray.

Omaka 1934-1935 Rev. Innis Jenkins.

Omaka 1935 hetanhan Rev. Walter V. Reed he awanwicayake.

Ho po, Rev. Mr. Holmes Santee oyate ob omaka 35 wowaši econ qa akes Standing Rock oyate ob omaka 4 wowaši econ. Nakun Convocation ota ed Itancan qaiš Wowapi Kaga un, nakun tehan "Anpao Kin" kagapi ed Iapi Kašnigapi un. Tawowahokonkiye ota unkiksuyapi. Nakun kici unkomanipi ed woimagaga wooyake tawa ota unyuhapi Iyotan taku wanji on wowacinye un kin he ieskapi kin hee, heca akiho.

Iyuha Omaka Teca ed unhipi on tiwahe mitawa ob nape unniyuzapi.—C. C. R.

Epiphany is a missionary Season.



# Lepers Enlist in Forward Movement

The Forward Movement in Japan is taking a definite evangelistic form among the laity. The Church is being trained there in mind an spirit to go on a ten year program of advancement.

The picture shows ten of the Senior leper Brotherhood of St. Andrew members starting from the front of St. Barnabas' Mission for Lepers at Kasatsu, to make house-to-house calls in the villages nearby to distribute copies of the Japanese edition of "Forward—day by day." On the extreme right is the Rev. P. Yamanaka. Miss McGill, who succeeded Miss Mary Cornwall-Legh on her retirement from this leper work, is shown in the picture.



The Forward Movement in Japan is being sponsored by young men converts. A few years ago Mr. Paul Rusch, a young American churchman living in Japan, was to look after the religious welfare and spiritual progress of ten students at St. Paul's University, his own pupils who had just been confirmed. Although Mr. Rusch knew nothing about the Brotherhood of St. Andrew's, he read what he could find out about it, and decided that this organization would be the one to help him in his new responsibility. In a short time the group of young converts grew to sixty young men, all who had been brought to Baptism by personal work. today this little group has grown to over 1000 members. The reality and Discipleship is tested by the fact that no one is accepted as a true Disciple who has not won at least another person to follow Christ.

The Brotherhood's goal in Japan, is a 10 year's campaign to win 10,000 new men to Christ through baptism and confirmation. The goal is to be sought in three ways: through schools and parishes; through supporting at least one rural demonstration in each of the nine rural dioceses; and through the Forward Movement. The technique is a personal evangelism campaign, with each Christian seeking to bring another

to Christ.

When Mr. Rusch heard a Forward Movement was started in the United States, he was greatly encouraged and believed that it could be of much help to the advance program of Christianity in Japan. The Japanese Brotherhood decided first of all to translate and distribute the Forward Movement literature, especially the daily Bible readings entitled "Forward—day by day". The issues from the beginning are being translated and distributed. The issues used in America in 1935 are used in the corresponding church season in Japan in 1936. Not only is "Forward—day by day" distributed in the 271 parishes and missions of the Sei Ko Kwai in Japan; it is also distributed in Manchuria. Mr. Rusch reported a total of 22,000 copies have been distributed. Under the Editorship of the Rev. Dr. P. O. Yamagata, the Booklets have been admirably keyed into the life of the Japanese Church and its people. They are deeply grateful to the Forward Movement for the help it has given them in winning men to the Church and in building them up in the Life of Discipleship.

Mr. Rusch reports that every month

shows an increasing sale of the booklets as they become better known. There is a very real eagerness now being shown by the Clergy, Missionaries, Laymen and Laywomen in the Forward Movement, and a much greater demand for the booklets is anticipated in 1937.

This is very definitely a missionary effort and this vigorous group of men need, not only our encouragement but our financial assistance. To make possible the publication of "Forward—day by day" throughout 1937 the Forward Movement Commission has underwritten the amount requested by Bishop Riffsnyder of North Tokyo to finance the publication of the pamphlets for 1937.

It may be true that I have much less to live on than I had a year ago, but it is certainly true that I have **JUST AS MUCH TO LIVE FOR.** The **REAL VALUES OF LIFE** are **UNSHAKEN AND SOLID.** A financial crisis can rob us of all that we have, but it cannot affect **WHAT WE ARE.**

—Claiborn Johnson.



**WICATA OYAKAPI WAN.**

Jan 17, 1856, Mr. Felix Francis Rondell, Nov 15, 1936.

Anpetu Wakan h̄tayetu hehand maka wiconi he ayuŋtan, cante woyazan heca on, qa Mr. F. F. Rondell, he wocekiye ohna un kin he waniyetu 51 hehanyan. Tipi Wakan en token okihi he ohna h̄tani qa nakun isakibya wicoŋan wanji yuhekiyapi waniyetu 26 hehanyan wawanyaka heca un. He iconhan tokiya Convocation yuhapi kta eca ekta kaŋniŋ yeŋipi, qa ohni ecen hduŋtan kta cin ecee. Tuwe owasin cantewaŋteya ob un ecee. Nakun St. Andrew Sunkakiciyapi he ohna waniyetu 29 un qa ecen maka wiconi ayuŋtan.

Hehan cinca 11 henakecapi, qa etanhan dena niunpi: Mr. John Rondell, Mrs. Julia M. Owens, Mrs. Esther Labreau, Mr. Winfield Rondell qa Mrs. Ella Roberts.

Dena eepi qa takojakpaku qa sanpa takojakpaku ko owasin 37 henakecapi. Maka akan wabdenica ehpewicaya iyaye, heon Skain Okodakiciye Wakan tohan wocekiye ehapi eca dena iyuha wicayeksuyapi kta iyecece wada qa heon de mdaotanin wacin.

Nakun maŋti wicaŋta heca, qa heon woteca waŋteŋte ohni wicayuhe, qa nakun winakanye Dakota oyate en tuwe tokaheya winakanye (wicapan) yuha hecinhan wicaŋta kin de hee.

Okodakiciye Wakan en otohanyan St. James Church, Enemy Swim Lake oyanke en Warden heca un ecee. Cinca dehan wabdenicapi kin hena ohni wocekiye en ŋkanpi ecin he ohna icaŋwicaye kin heon.

Eya tahanwaye kin de homakŋina ehantanhan hankaŋi waya wanji kici un heon toŋan kin tanyan sdonwaye. Anpetu Wakan en Wotapi Wakan icupi ope qa St. Andrew omniciye econpi opeya wicaŋta owasin ob nina cante waŋteya owohdagya un qa he h̄tayetu tiyata ki kin en maka wiconi ayuŋtan. Hecen taku tona econ kta iyowaja kin hena hduŋtan hecen wicaundapi. Waniyetu 80 hehanyan niun qa taku owasin se hduŋtan heon dena weciyaotanin kta wacin kin hee. Nisunkapi, William J. De Coteau.

Epiphany finds us still at the manger. Labor was there first, in the persons of the shepherds, but wisdom follows soon.

**St. James Chapel. Rosebud Mission.**

October 1, 1936, Winyan Omniciye Oitancan apikiyapi: Annie Two Hawk, president; Lulu Menard, Vice President, Annie Schmidt, Secretary; Ollie Yellow Cloud, treasurer; Winnie Big Face, wokagege awanyanka; Jennie Bear, wokagege wiyopeya; Sophia Scout, wamnayan.

**Corn Creek Mission.****Good Shepherd Station.**

Martin, S. D., Jan. 18, 1937.—Dec. 19, 1936 heehan Godd Shepherd Station el Wica na Winyan unpi kin omniciye apikiyapi. Rev. Mr. Vine Deloria wocekiye econ. Olowan, Wowicala na wocekiye kin yuŋtan na el ohakab Wotapi Wakan icupi. Ho hel ohakab lena woitancan wicaqupi kin eepi: 1 Adam Black Eyes, 2 Joseph Last Horse, 3 David Shangreaux, 4 Thomas Three Stars, 5 Leon Shangreaux.

**Winyan Oitancanpi Kin.**

1 Emma Black Eyes, 2 Alice Ruff, 3 Viola Shangreaux, 4 Eliza Last Horse, 5 Jennie Black Eyes, 6 Anna Shangreaux. Ho lena wi 12 iŋiconzapi.—David Shangreau, yuotanin.

**Ainila Wocekiye.**

Mii oiye kin na micante taku awacin kin hena iyonicipi nunwe. Itancan, wowaŋake mitawa na wopekicon mitawa kin. Amen.

Itancan, matakutka qon hena micipaju ye, lehantu kin el mayuwakan na tokata kin ekta niye econ makiya ye. Jesus Christ eciyatanhan. Amen.

Micante taku awacin kin hena nitanija Wakan kin on miciyuska ye, kinhan awicakehan waŋtecilakin kte, na Nicaje wakan kin blutanka kte. Christ Itancan unyanpi eciyatanhan. Amen.

—From the Episcopal Evangelist. Pogetanka, yuieska.

Have you ever thought that temptation does not have what it offers?

Sifted down, temptations are singular, not plural; the same one dressed up in different ways. They all aim to capture the citadel of your soul.

Your DAILY LIFE is your TEMPLE and your RELIGION.—Kahlil Gabrau.

**Rosebud Episcopal Mission.****St. Stephen Church.**

Nov. 7, 1936, letanhan mitakuye etkiya waunyecilaotaninipi kta uncinpi. Tokaheya Nov 8 h̄tayetu, 7:30 p.m. el Wica na Winyan Omniciye kin apiŋiciyapi, na lena wi 12 Christ wapaha tawa oŋlateya wowaŋi econpi kta wicayustanpi.

1 Hattie Two Sticks No. 1, 2 Hattie Two Sticks No. 2, 3 Maggie Long Wolf, 4 Hattie Two Sticks No. 2, 5 Annie Yellow Cloud, 6 Edith Long Wolf, 7 Isabel Two Sticks, 8 Lillian Bear, 9 Mellisia S. Crow.

**Wica Omniciye**

Thomas Two Sticks, Warden, Harris Yellow Cloud, Clerk, 3 William Bear, 4 Joe Standing Cloud, 5 Isaac White Crane, 6 Fred Two Sticks, 7 William Long Wolf.

Tipi Wakan piunkiyapi na heon Wopila Anpetu el on wopila wocekiye, unkeyapi. Na el iconhan "ANPAO KIN" tawomnaye on woŋnapi econon pe lo. Yunkan Tipi Wakan iyohila \$4.00 ahiŋnakapi kta ehapi wanca h̄ci onŋika oyate unqonpi kin St. Stephen el "Anpao Kin" womnaye kin \$4.00 tkusya woŋnapi, hecel hecel heon Wakantan-ka wopila unkekiyapi. Wanna "Daybreak" kin wi tona iwacu ŋni, yunkan kitanla mahunke ŋni selececa. Hehan Christian taomaka Advent itokab h̄tayetu el wocekiye on unyankapi. Koska Omniciye, na ohakab lowanpi nainŋ woglakapi na lila oiyoikiyapi unyakonpi ecel mazaŋkanŋan 12 unkihunnipi. Hancokaya Wocekiye unyuhapi Advent tokaheya heon wowiyuŋkin tanka unyuhapi. Nake kiciyuzapi na enakiiyapi.—Samuel Bear, yuotanin.

**Standing Rock Mission.**

St. Philip Chapel el Winyan Omniciye kin lena oitancanpi. 1 Kate Flying Horse, 2 Mary Brave Crow, 3 Mary Walks quietly, 4 Margaret Walks Quietly, 5 Alma One Feather. Le oma-ka el lena woitancan yuhapi wacinyanpi kin oknayan. Tona Anpao kolayayapi oyasin nape unniyuzapi lo.—Johnson Brown Eagle, yuotanin.

Our Lord welcomes us to work with Him no matter if it is the "eleventh hour"; and He will bless and reward the use of even one talent.